THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.*"—GAL. iii: 26-27.

No. 46, Vol. LXIV. Thursday, November 13, 1902. Price One Penny.

HAVE COURAGE.

BY ELDER EDWARD H. ANDERSON, ASSOCIATE EDITOR OF THE *Improvement Era.*

"WAIT on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

While it is a truth that no principle is made valuable until some person adopts it and puts it into practice, it is also a truth that courage is essential to the man who would so stand behind the principle.

This has been amply illustrated in the lives of the Latter-day Saints. You may be among those who have heard the Gospel, and who believe in its truth, but who have not the courage to be baptized. Many are in that position. It is a fact that it requires great courage to embrace the Gospel; that is, courage of a moral kind, which is greater than that born of natural spirit and love of fighting. A man will face his foe in battle, brave danger in the field of adventure, risk his life in games and love of conquest, but often fear to do a simple moral act, because it is generally unpopular. Many a man who would risk his life in physical endurance, would not have the courage to be baptized for the remission of his sins; so too, there are many who would deem it cowardice to flee from an enemy, but who are not brave enough to withstand the taking of strong drink; who would endure to the utmost physical torture in a contest, but utterly shrink before the incorrect opinions of their associates. The reason is clear—on the one hand the plaudits of the majority are raised in praise; on the other, their voices sound in condemnation. That is often the rule in cases where the question involves the embracing of

the Gospel. It is to such that the Psalmist's words are sounded fittingly: "be of good courage, and he shall strengthen thine heart."

Daniel is an excellent example of moral courage, and the man behind principle. He was, by selection and preference, placed as chief of the three presidents who were set over the hundred and twenty princes of the Median King Darius; but they became jealous of him and sought to find occasion against Daniel concerning the kingdom since he was preferred above the presidents and princes, and because an excellent spirit was in him; hence, they conspired against him, but they could find neither error nor fault in him, except concerning the law of his God; so, they induced this vainglorious king to sanction a law and an unchangeable royal decree, to the effect that whosoever should ask a petition of any God or man for thirty days, save of the king, should be cast into the den of lions. When this writing was signed, Daniel went into his chamber, as usual, with his windows open towards Jerusalem, and knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Here was a man fearlessly upholding a principle, in doing which he gave a true example of moral courage, and the result was, as it always will be in such cases: God sent His angels to shut the lions' mouths that they should not injure Daniel, and no manner of harm was found upon him because he believed in his God, and practiced what he believed. And that is not all: Daniel prospered, and his courage converted King Darius, and was the means of his proclaiming, in a beautiful decree, the name of God to all people, nations, and languages that dwelt upon the earth. Said he: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

Do you know how to obtain this courage? Faith, increased faith, in the promises of Jesus the Son of God will give it you, for faith implies the consciousness of God's sympathy, which is the secret of all courage. This courage once obtained, no obstacle will be permitted to stand between you and your adoption of the ordinances and principles of the Gospel. You will feel strong and secure, and with Isaiah be able to exclaim: "For the Lord will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

THE GENERAL CONFERENCE.

THE PRESIDENTS OF STAKES REPORT THE GROWTH AND PROSPERITY OF ZION.

(Continued from page 719).

OVERFLOW MEETING.

Elders Abraham O. Woodruff and Reed Smoot, of the council of the Apostles, presided. The choir and congregation sang, "We thank Thee, O God, for a Prophet." Prayer was offered by Elder Solomon H. Hale. The choir sang, "Where the voice of friendship's heard."

Elder William H. Seegmiller, president of the Sevier stake of Zion, bore his testimony and referred to the growth and prosperity of the Saints in general.

President C. N. Lund, of the North Sanpete stake, said it must be a testimony to the world to see the Saints gathering here to these mountain vales by the thousands in fulfillment of prophecy. The most important thing for the people of this generation to know is that Joseph Smith was a Prophet of God and that through his instrumentality the Gospel was restored. He testified that the Prophet Joseph Smith and all his successors were men of God.

President Moses W. Taylor, of the Summit stake of Zion, referred to his being called to leave Salt Lake City and preside over the Saints of the Summit stake. He praised the people of that stake very much. They were observers of the Word of Wisdom in general, and good tithe-payers, and were ready to make any sacrifice for the Gospel's sake.

Elder Melvin J. Ballard, of Logan, then sang a solo, and the choir joined in the chorus.

President James W. Paxman, of the Juab stake, said he had had the privi lege of meeting with the Saints in general conference ever since he was a boy in his teens, and had always felt the influence of the Spirit of the Lord, and especially during this conference. He rejoiced that he had been given the privilege of living in the dispensation of the fulness of times, and was proud of the people over whom he had been called to preside. The auxiliary organizations of the Juab stake were in a flourishing condition.

President Joseph Morrell, of the Cache stake, also bore his testimony, and referred to the growth and prosperity of the people of the Cache stake of Zion, which had made it necessrry for the stake to be divided and subdivided many times. The people, he said, were united. He admonished the Saints to pay their tithing and to keep out of debt.

President George C. Parkinson, of the Oneida stake, said that stake was organized over eighteen years ago, with a population of about three thousand souls; but the Saints were prospered and increased and new stakes were organized from the old one, and they now had a population of about six thousand. The authorities and people of the stake were united, and the quorums and auxiliary organizations were doing a good work.

Brother and Sister Ferrin, of Ogden, then sang a duet.

Elder George J. Cannon bore his testimony and read from the 130th section of the Doctrine and Covenants.

Apostle Reed Smoot said that since his remarks this morning with reference to going into debt he had been asked how to keep out of debt. "The way to keep out of debt," said he, "is to stop the waste that so many are practicing and save a little every day from your earnings and it will not be long until you are out of debt, and if you do this you will never get into debt." Calling attention to the advice repeatedly given to the Saints with reference to the storing of grain for a time of need. "Just as sure as we live, the time will come when we will wish that we had followed the advice of the Prophets of God and stored enough wheat to keep famine from our doors."

Apostle Abraham O. Woodruff referred to the drouth of the past few years in some sections; and looked upon it as a blessing in disguise. If it had not been for the drouth and other pestilences in early days the Saints would have

been crowded from their possessions by those who would have desired to locate here. Those who have faith will outwear the drouth and live to see their lands become fruitful, while those of little faith will have to seek pastures elsewhere. Our mission is to all mankind. We should not feel that it is our duty to devote our time to our families and friends only.

The choir sang, "But in the last days it will come to pass." Benediction by Elder Nephi L. Morris.

In the Morning.

On Sunday morning, beginning about eleven o'clock, an overflow meeting was held in the Assembly Hall, Apostle Matthias F. Cowley presiding. The singing was rendered by the Temple choir, led by Professor C. J. Thomas, and remarks were made by Elders Benjamin Goddard, James F. Iverson and Apostle Cowley. There was a good attendance, the hall being filled almost to its capacity.

Open-air Meeting.

In order to accommodate the vast throngs that were unable to gain admission to either the Tabernacle or the Assembly Hall, an open-air meeting was held Sunday afternoon immediately in front of the Information bureau's pavilion on the Temple square. It was presided over by Elder Benjamin Goddard, and after singing, and opening prayer by Elder Joseph H. Felt, addresses were delivered by Elder James Sharp, Apostle Reed Smoot, Elder George Christensen, Mrs. Lucy W. Smith, Elders John McDonald, Jr., and Henry S. Tanner. The subjects touched upon were the first principles of the Gospel, duties of Saints, personality of God, women's work as missionaries, and the fulfillment of prophecy. The benediction was pronounced by Elder H. J. Foulger. It is estimated that fully fifteen hundred people were assembled, and all seemed to be much interested in the proceedings, as the best of order prevailed throughout. The meeting lasted from 2:30 to 3:45.

Third Day's Morning Session.

The proceedings of the third and last day of conference commenced in the Tabernacle Monday forenoon at ten o'clock. Like the meetings of the previous days it had a large attendance of interested auditors. Appended is a synopsis of what occurred.

The choir and congregation sang the hymn which begins, "Do what is right; the day dawn is breaking." Opening prayer was offered by Elder Joseph E. Taylor, counselor in the presidency of the Salt Lake stake. Singing by the choir, "Come, dearest Lord, descend and dwell."

ELDER MARRINER W. MERRILL,

of the council of Apostles, was the first speaker of this session of the conference. He had been pleased with the reports that had been given, and with the spirit that had been manifested. The speakers had called to mind the vastness of the work of God in our day, and the mighty progress which it had made. There are more people in the Church, and there is more strength and interest than ever before. And what may we not expect to see during the next fifty years? The Saints have a great deal to be thankful for. The Lord has tempered the elements for their good. Apostle Merrill remembered the

time when it was thought that no cereals would grow in this valley. It was thought that wheat could not be raised in the Bear Lake country. But the Lord had tempered the climate in these high valleys until the land would produce abundance, and the Lord has done these things little by little.

"Is there," asked the speaker, "any room for improvement on the part of the stakes? There is plenty of room. God has given us a grand organization, and there is no limit to growth under such an organization. This system can be applied to every condition that the people may be called to pass through." Elder Merrill went on to speak of the way in which the various divisions of the priesthood should be looked after; how the poor should be sought for and taken care of, and how every one living in the ward, whether he lived in or out of the Church, should be visited. The Teachers should perform their duties, irrespective of the standing of those whom they visit. They ought not to have a fixed order and set of questions to ask, but be led by the Holy Spirit in this matter; and in order to get this they should pray secretly before going to visit any family. The teachers should advise the people not to go into debt. The time has come for us to desist from placing ourselves under such obligations. The Saints should not mortgage their homes and other property. There are extremely few cases where mortgages ought to be given. The people should live within their means. It can be done, for we have done it in the past. Those who have obtained loans on their property should free themselves from these obligations as soon as possible, and the easiest way to do this is for them to pay their tithings and offerings.

He spoke of the requests that often come to the presidency from the wards for assistance in building meeting houses. This should not be done, for the Church is not in a condition to aid the ward organizations. The Bishops should utilize labor that would otherwise be misdirected.

Elder Merrill bore a strong testimony of the truth, and trusted that the Saints should be faithful to God.

ELDER DAVID K. UDALL,

president of the St. John (Arizona) stake, was the next speaker. It was a revelation to him, he said, to behold what he sees in this valley. It had been his calling to be on the frontier, developing the waste places. He had rejoiced in seeing the growth of our new settlements. He had rejoiced in listening to the testimony of the leaders of the Church; for these were men of God. There was a choice people in the St. John stake, who sought to keep up the work of their organizations. They were surrounded by Indians, but there was perfect peace between the Saints and the natives. There were no railroads or telegraph lines running through the settlements; but he did not know whether they lost much by this. He did not know of a single home under mortgage, and all their public buildings were absolutely free from debt. The settlers expended over $80,000 in irrigation, and this amount came out of a common fund of the people.

Some of their men were under the necessity of leaving their homes in the times of drouth, to procure means to sustain their families. But he believed that the time would come when there would be established among the settlements of the Saints mechanical workshops where our young men could learn manual labor of that character.

ELDER JESSE W. CROSBY, JR.,

of the presidency of the Big Horn stake was the next speaker. He said that the settlements in his stake were the fulfilment of prophecy. President Young and others had predicted that the Big Horn Basin should be occupied by the Saints. The progress made by the people there had been marvelous. The Saints had succeeded in bringing water into the valley at a cost of $100,000, yet past efforts of people not belonging to the Church had failed in this respect. The officials, especially the governor of the state of Wyoming, had treated the Saints with much courtesy. The people when they went there were poor, but the Lord had so abundandly blessed them as to make it possible for them to live there in happiness. He prayed for the Lord to bless the Saints everywhere.

ELDER STEPHEN L. CHIPMAN,

president of the Alpine stake, was the next speaker. Whenever he came to the conference he had had pointed out many things in which he could improve. His stake was situated in the northern part of Utah county. There were ten wards and a number of branches. Seven meeting-houses, one of which was to cost about $60,000, were in course of construction. There was a spirit of harmony throughout the entire stake. And notwithstanding the large outlay of means on houses of worship, there had been no falling away in tithing. Elder Chipman detailed their method of keeping a history of the various wards in the stake; and of keeping the record of individual tithing in the ward organization. This was done by means of separate blank sheets and small cards, the former being bound into a book. He related instances of healing and blessing in the stake, which were indications of God's power among the people. The gifts of prophecy and tongues were manifested in the ward meetings. He prayed that the Lord would increase our faith and testimony.

ELDER URIAH T. JONES,

president of the Parowan stake, was the next speaker. The Parowan stake, he said, was one of the oldest in the Church. The population has not increased much, there being about four thousand. The people were in a prosperous condition, notwithstanding the present drouth. The auxiliary organizations are doing good work. The prospects at present are that the large iron resources would be developed, and that the population would be much increased. He asked God to bless the conference.

ELDER C. D. WHITE,

president of the Beaver stake, spoke upon the work done in his part of the vineyard. He referred to the beautiful situation and cleanly appearance of Beaver. The people were blessed with a Church school, which was doing much toward making Latter-day Saints. He said that all the money that the people are putting into that institution was bearing abundant fruits. He bore his testimony to the Gospel.

ELDER IRA N. HINCKLEY,

president of the Millard stake, was the next speaker. He had enjoyed the spirit of the conference; for he felt that he always did better when he returned home from a conference. He had noted with pride the improvement among the people. The people there had been suffering from drouth, but nevertheless they were doing a good work spiritually. He concluded by asking God's blessing upon the people.

ELDER GEORGE TEASDALE,

of the council of the Apostles, was the concluding speaker. He had received a testimony of this latter-day work. Notwithstanding that the Saints are ill-spoken of in all the world, he knew the Church to be the true one. He had been much blessed of the Lord, for in all his travels he had been provided for. The people likewise who had assisted him had been blessed. The servants of the Lord were not trying to beguile the people into error. They loved the people among whom they visited, and the Elders everywhere were blessed in their work of carrying the Gospel to the nations of the earth.

We were often told to love our neighbor as ourselves, and to live our religion. The speaker understood the expression to "love our neighbor" to love the Lord with all our mind and heart. To live our religion is the same as minding our own business. The practical religion of the Saints requires that we do what is right under all conditions. There is nothing that we enjoy which does not come from the Lord. He thanked God for this conference and for the testimony of the brethren. We had seen what kind of men the Lord had called to lead the people. He prayed the Lord to bless these men so that they would be able to do their duties.

PRESIDENT SMITH

remarked that for his part he could sit for a week to listen to the brethren. He desired that the world might know that the "Mormon" priesthood was not confined to three men nor to fifteen men, but that every man that is worthy has a responsibility therein. He read a letter concerning the recent organization of a class for the training of nurses under the auspices of the Relief society, a movement which he commended as highly useful.

The choir sang, "Zion stands with hills surrounded." Benediction by Elder George C. Parkinson, president of the Oneida stake.

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

APOSTLE BRIGHAM YOUNG has been removed to his home in Forest Dale, but his health has not improved. In fact, the condition of Apostle Young is serious.

THE Rio Grande Western railway is now preparing to lay a double track between Salt Lake City and Bingham Junction. The rails will not be laid until spring.

THE beet sugar factory at Lehi has been running since the latter part of September, and has been averaging 2,500 bags of white granulated sugar daily. This season will probably have unprecedented success.

PAYSON suffered the most serious fire, October 26th, that has ever visited the town. Five of the principal business houses were burned down and considerable quantities of goods were destroyed. The losses were only partially covered by insurance.

JOHN HAFEN, the well known Utah artist, is achieving renown in the east on account of his paintings. The *Philadelphia Press* recently devoted an entire page to his life and work, and made a great point out of the fact that the Church had financially aided the struggling artist so that he might devote his time to work for which his eminent talents have fitted him.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 13, 1902.

EDITORIAL.

LIVERPOOL CHURCH ATTENDANCE FALLING BEHIND.—Generally speaking, the religious earnestness of a community is indicated by church attendance. Where there is conviction and sincerity, there will be a desire to associate with fellow worshippers and hear more of the good word. Judged by this principle the people of Liverpool appear to be retrograding religiously. The *Daily Post* has just published an enumeration of all who attended places of worship during the two services at 11 a.m. and 6:30 p.m. on the first Sunday of this month. The weather was fine, and all things were favorable for large congregations. The result showed that church attendance is not keeping up with the growth of population.

The present census is compared with one taken eleven years ago. During that time the population of Liverpool has grown from 517,980 to 702,246. In 1891 the enumeration showed 126 persons at the morning and 178 at the evening service out of every 1,000 of population. The present census shows a decrease to 102 and 153 respectively. There is one noticeable feature in these statistics. The Roman Catholic attendance has proportionately increased instead of decreasing. This makes the position of Protestants even worse than would appear from the above general average. In fact, both the Established church and the Nonconformists had actually smaller morning congregations now than they had eleven years ago. It is interesting to note that at a census taken in all the churches of England and Wales in 1851, that the attendance was a little more than one-third of the population.

There are many influences at work to keep people from church. Religion does not have such a prominent place in human thought as it used to have. In times past the public mind was so sensitive that it could scarcely permit free thought; heretics, however sincere, were punished with the greatest severity. Religious differences provoked wars. Practically all education was conducted by the churches. The ideas of reward and punishment were so crude that many were frightened into professing a religious life. Sickness and misfortune were often attributed to judgments on account of sin, or the sorceries of evil-minded persons. Insanity was looked upon as a moral or spiritual disorder. Science and a broader intelligence have swept away much that was worthless, or worse, in the religions, and by doing so have loosened their hold on many minds. The spirit of commerce has become very strong, and has diverted much of the peoples' energies from the religious struggles

that used to be so frequent. Nations will now fight for commercial advantages, but dogmatic religion has little influence on their foreign policies.

It would be a joyful state if the tide would turn, and instead of indifference a spirit of earnest inquiry would come over men. If they but possessed the spirit of true worship, they are better prepared now than ever before to appreciate the great, eternal truths of the Gospel. Had they an earnest solicitude for the future of their souls and a strong filial desire to draw near to their Heavenly Father and learn His will that they might do it, He would open the windows of heaven and pour out spiritual blessings upon them. The Gospel that He has again given to His children on earth in these latter days is full of beauty and power and will satisfy every earnest person who seeks the truth. There are many honest souls in the different churches of the land. Sooner or later they will have the opportunity of learning the true plan of salvation. When that time comes and they really understand and accept the same, their former beliefs will appear in contrast as dry husks. There are many honest souls who have cut loose entirely from all congregations, realizing that they lack divine power. These, too, in the due time of the Lord will have the Gospel preached to them and will rejoice in its light. We speak with certainty; for though the Gospel on earth makes comparatively slow progress, the Gospel in the spirit world meets less hindrance. Redemption will some day reach every honest soul.

We should like to see the church attendance increase if true religious devotion prompted the interest. The only motives in going to Church should be to learn the will of the Lord and to worship Him in spirit and in truth. Such services are necessarily simple, and leave room for the Spirit to inspire the proceedings.

Another Baptism in Japan.—Apostle Heber J. Grant writes very interestingly from Tokyo, Japan, under date of October 15th, to President Lyman. He with his family and some of the missionaries are located in a comfortable home in the Japanese capital. Four of the young men are living with Japanese families. All are uniting earnest prayer and assiduous study in learning the difficult language. Naturally the younger members of the party are acquiring the new tongue with less difficulty than the older ones. In some cases, notably that of Elder Fred Caine, the young men are making rapid progress. Another convert has been baptized recently. He is a young man, twenty-five years old, employed in the foreign department of the postoffice. He speaks English. This young man was much opposed to the Elders at first, but Paul-like has been brought to see the truth.

J. J. C.

The Nottingham conference address is now No. 7 Devon Street, off Carlton Road, Nottinghan.

The Leeds conference address has been changed to No. 5 Henry Street, Little Horton Lane, Bradford.

Elders Eugen Weber and James L. Barker, who have been laboring for several months in Vienna, Austria, report that through their inability to

proselytize publicly their progress is slow. They have, however, won a number of friends among the better class of people.

One of the leading glee clubs of Burnley, under the direction of Mr. Kippucks, gave a service of song in the Latter-day Saint meeting at Burnley, last Sunday. This kind work was rendered gratuitously and was much appreciated by the Saints and friends who filled the hall.

It will be interesting to the Elders in the European mission to know that Elder John Johannesson is still rejoicing, though alone, in his labors in Iceland. Persecution is ceasing, and many of those who were violently opposed to him when he came have become ashamed of their course, and some have asked forgiveness. He has written and had printed several tracts, and he states that by means of these and his oral testimony many persons have become convinced of the truth of the Gospel. The Church has decided to publish in the Icelandic a comprehensive book which he has prepared on the Gospel. Funds have been sent and it will be printed soon. Elder Johannesson is full of courage. We hope that he may be preserved, and that the Lord may make up to him with blessings his loss of companionship with other emissaries of the truth.

A well-written account of the recent conference in Stockholm has just been received from Elder Peter Sundvall, Jr. We are sorry that space does not permit of printing it in full. The Elders of the conference see each other only twice a year, and they must travel in some cases hundreds of miles to do so. Their coming together is naturally one of much enjoyment. On Friday evening October 31st, a concert was given by the Mutual Improvement association attended by four hundred persons, and the means raised were applied to the expenses of the conference. Public meetings were held Saturday evening and Sunday, Relief Society meeting was held Monday evening and Saints meeting Tuesday night. On Wednesday evening the M. I. A. gave a social in honor of the Elders. The meetings were all well attended, and the prospects in the Swedish capital are very bright.

Releases.—The following Elders are honorably released to return home by s.s. *New England*, sailing Saturday, November 22nd, 1902: James O. Webster, Parley P. Prophet, Joseph Knowles, William H. Nightingale, Manchester; Hopkin B. Campbell, Newcastle; William T. Carlisle, Norwich; Thomas R. Ward, Nottingham; Walter Hawkes, London; John Cook, Lewis A. Huffaker, Bristol; George H. Sperry, Birmingham; Arthur D. Towler, Leeds; Archibald W. Young, Scottish conference.

The Liverpool semi-annual conference will be held at Weavers' Institute, Charlotte Street, Burnley, on Sunday, November 23rd, 1902. Services will begin at 10:30 a.m., 2:30 and 6 p.m. The public is invited. The conference invitation issued by President Facer and now being distributed by the Elders is somewhat novel in having the hymns that are to be sung in the meetings printed upon it.

THE SCOTTISH CONFERENCE.

THE Scottish semi-annual conference of the Church of Jesus Christ of Latter-day Saints, convened in the Masonic Hall, No. 100 West Regent Street, Glasgow, November 9, 1902. There were in attendance: President Francis M. Lyman, of the European mission; President James H. McDonald and the following missionaries of the Scottish conference—Elders Archibald Young, George G. Smith, William Purdie, Alexander S. Coleman, Thomas Taylor, Jr., George A. Holt, Norman E. Dahle, Robert Bullock, John W. Cameron, John McPhie, John Russell, James D. Stirling, John Archibald, and John Cooper and Sister Eva Smith, wife of Elder George G. Smith. Meeting was called to order at 10:30 by President McDonald.

After the opening exercises sacrament was administered by Elders Holt and Russell. President McDonald delivered a short address of welcome, and presented the general and local authorities of the Church, all of whom were unanimously sustained. He then read the statistical and labor report of the past six months. Elders Dahle, Bullock and Brother Robert Orr spoke on the principles af the Gospel, and bore strong testimony to the same.

President Lyman said he was pleased to meet with the people of Scotland; he knew of no other country where the Sabbath day is so well observed. Many of the denominations of Christendom are just as faithful and sincere in their belief, as we are, and all will be rewarded for their good deeds. We believe in the Bible, but we have more scripture, viz. the Book of Mormon, and latter-day revelation. The Book of Mormon has had but one translation, and that direct from the Lord, while the Bible has been translated a number of times by unauthorized men, and consequently a few passages have been mistranslated. We believe that the Church must have its legal and authorized officers. We do know that the authority which we have, is from the Lord. We do not take it from what was written for others centuries ago. The letter itself is dead. "It speaketh not, it doeth not." Closed by asking the blessings of the Lord on all. Sister Bella McDonald sang a closing solo.

After the opening exercises in the afternoon, Elder Purdie, Brothers Cook, Newbiggin and McClean sang a quartet. Elders Young, Russell and Stirling spoke on the plan of life and salvation, bearing testimonies to the truthfulness of the Gospel. Miss Maggie Scott then rendered a solo.

President Lyman said he was glad to have a Christian congregation to speak to. Spoke of the people and their condition at home. He then read from the 11th chapter of III. Nephi of the Book of Mormon. Told what the the Book of Mormon and Doctrine and Covenants are. We believe that all intelligence comes from our Father in heaven, and the Gospel is no good to anyone who does not live it. Showed that the infidel as well as the Christian will be rewarded for his good works.

After the usual excercises in the evening, Elder Smith and brother George Campbell spoke on revelation, authority, and the first principles of the Gospel. Another quartet was sung by the same brethren as sang before. President Lyman began his remarks by saying, "I have a great interest in this people, and because of that I am in this land. I believe in great liberty and that all good people will be saved." He read the 49th section of

the Doctrine and Covenants, and explained the same. President Lyman said that anyone who will may learn the ways of our Heavenly Father by the Holy Ghost, and spoke of the Gospel as taught by the Savior and His Apostles. The same Gospel is on the earth to-day for people to enjoy. Closed by asking the blessings of the Lord on the people. Sister Agnes Reid sang a closing solo. Prayer was offered by President Lyman.

A council meeting was held Saturday, when thorough instructions were given the Elders.

THOMAS TAYLOR, JR., Clerk of Conference.

INCORRECT TRANSLATIONS.

BY ELDER BURDETT SMITH OF THE SWISS MISSION.

"WE believe the Bible to be the word of God, as far as it is translated correctly . . . ."

A year ago last July the writer had the pleasure of traveling in company with Elder Herman Bodmer, without purse and scrip for exactly one month. We arrived in the town of Prattelen, near Basel, one evening about six o'clock, and proceeded straight to the mayor to see if we could get the school-house in which to hold a meeting. We obtained permission and immediately began giving out tracts, announcing as we did so our intention to preach the Gospel that evening, and inviting the people in. The superintendent of the schools was instructed by the mayor to have the room ready for us. He did so. Later he found out from the tracts we had given him, that we were "Mormons." It happened also that this same man was president of a mission society which had its headquarters, I think, in the same town. When he learned who we were he was polite enough to stand by the door of the school-house and inform those who would have come to our meeting that we represented nothing less than the "Mormons," and the result was we held no meeting.

After waiting for a short time, however, the writer succeeded in getting a conversation with the gentleman and kindly asked him if he had read anything in the tracts with which he could find fault. To the writer's great surprise he answered "yes," and pointed out the eighth article of our faith. "Here," said he, "you were clever enough to make provision for any interpretation you wish to give a passage of Scripture or reject it entirely." It happened that my friend was German and the Bible which I carried was one issued in Berlin with the accepted German text of the *evangelischen Kirchenkonferenz.* In it verse 26 of the 19th chapter of Job has two translations. The second one reads the same as in English and is from the pen of Luther himself, but the first one reads as follows:—"And after this, my skin is destroyed, I shall see God *without* my flesh." It was now easy to answer his insinuation. Two translations more directly opposite in meaning would be hard to find, and he was entirely helpless.

Since then a number of incorrect trasnslations have presented themselves. For instance, the writer has before him two German Bibles; in one, Acts xx: 7 reads as follows:—"On the first day of the week as the disciples

came together, etc."; but in the other it says, "On a sabbath day however as the disciples came together, etc." In I Cor. xvi: 2 the same changes are made. One says the first day of the week, the other the Sabbath day. The Sabbath, however, was not the first day of the week, and anyone can see what a chance there is here for discussion. We might recommend the second Bible to the Seventh-day Adventists.

To show what divine wisdom prompted the writing of the eighth article of the faith of the Latter-day Saints. Let us compare a few texts in the English translation of the Bible with the same ones in the German. We will refer to the King James translation; and incidentally we might call attention to the fact that in England and America a New Version of the Scriptures is published, the King James translation being manifestly unsatisfactory to some. Space will not permit many. In I. Cor. xv: 29, English text, we learn of the beautiful ordinance of "baptism for the dead." The German translation of the same verse is a jumbled up affair, because "for the dead" is rendered "over the dead." I. Peter i: 20, is written thus in English, "Who (Christ) verily was foreordained before the foundation of the world," but in German we read, "Who verily was seen (or perceived) before the foundation of the world." It will be noticed that the last translation does not mean necessarily that Christ was chosen before the time of the creation.

If you turn to Ephesians i: 10, you will find "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." In the German, however, it is recorded, "That it might be carried out, being that the time was fulfilled, that all things might be brought together (*verfasset*) in Christ, both that is in heaven and on earth through him." Now read this verse with the eighth and ninth of the same chapter, and note the change. Here we think of the time of Christ and a thought of the dispensation of the fullness of times is entirely lost; we get no thought of it at all.

In Hebrews xi: 3 we learn something of the creation. We read "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." But the same verse teaches the Germans something quite different. They read "Through faith we observe that the world was completed by the word of God, that all which one sees has come from nothing." The translator of this last verse was evidently a believer in the doctrine that from nothing something comes.

If a little more technical, we might direct our attention to Phil. ii: 5, "Let this mind be in you, which was also in Christ Jesus." In German the rendering is, "Let every one be minded as Jesus Christ also was." When we think of the fact that the mind in Christ Jesus is the Holy Spirit (see Doc. and Cov. Lecture on Faith 5: 2) we can well imagine what a mixed up idea Greek words may convey to an uninspired mind. At the same time the words of Paul to the Philippians become clear and full of meaning.

In Isaiah xxix: 2, are these words, "And it shall be unto me *as* Ariel." It is necessary to understand the comparison expressed here by "as" to comprehend the predictions which follow in verses 4, 10 and 12 regarding the Book of Mormon (See Articles of Faith by Talmage, page 286, ¶ 11). In the

German the comparison is gone. It reads, "And shall be a righteous Ariel unto me."

One other example, and we are through. Paul in writing to the Galatians observed that "the scripture, foreseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii: 8). In German we read: "The scripture, however, forsaw that God would justify the heathen through faith; therefore it preached to Abraham, In thee shall all nations be blessed." Again in Heb. 4: 2 we find:—"For unto us was the gospel preached as well as unto them (the Israelites), etc." In German it is different. "For unto us it is also promulgated as well as unto them." Here we have two very important passages which inform us of the sublime truth that the Gospel was preached to Abraham and to the Israelites. In the German the change is so great that in the first passage quoted the fact that Abraham heard the Gospel is entirely lost, and in the second, that the Israelites heard the same is hidden behind that word "it." What was promulgated to the Philippians and them no one knows from the text.

We can come to no other conclusion than that incorrect translations may be found in the Bible. In the above cases surely something is wrong. When we think of the number of times that the Bible has been translated, that our translations are from copied translations handed down to us by a succession of priests, well may the Latter-day Saints feel comforted, knowing as they do that God has given revelation in this time that clears up the mysteries of the past and gives new light on the great plan of salvation.

WANTS ZION IN AUSTRALIA.

Mr. Jacques Albert, a prominent business man and journalist of Sydney, Australia, was in Salt Lake City a short time ago, and before leaving made the following interesting statement to a *Deseret News* reporter:

"While at the Tabernacle yesterday I heard some very plain, some very strong talk, and I became much interested in a remark by Elder Charles W. Penrose. It was that the 'Mormons' were not only desirous of building up Zion in Utah—at home, but abroad as well. That was something new to me, and removed an objection that I have had against your religion for a long time. You see the trouble is this—you know that you have a large number of missionaries in Australia and New Zealand. They have converted many persons. I cannot complain against that as it is done honorably and with much sacrifice and with an evident purpose to do good—to better the condition of the convert. But these converts—these best people—leave our country and join the main body of the Church in the United States. We want them to stay. We hope they will stay; and the remark made by Mr. Penrose at the Tabernacle gave me new information, and that is they may stay. In other words, it is the intention to build up Zion abroad as well as at home. We want Zion in our own country. We want your people for their industry; for the good they can do. They say that in other parts of the country the 'Mormons' get the poorer and less desirable elements in the community. That is not so with us. You always get the best, those who are already Christians.

Now we want you to get the other classes as well. Make them better men and better women also.

"I think I never was in a city where there were as many fine looking women as in Salt Lake. By that I don't mean hansome alone—but good faced—g-o-o-d spelled out and emphasized. There are fewer of the signs of dissipation and more of purity and sweetness than I have ever seen before and I have now circled the globe several times. Such women cannot do otherwise than become the mothers of a fine race of men. And that reminds me. In the recent Boer war we lost a great many of our best men. They enlisted and went to Africa. War claimed them as victims. Now peace in the same country is holding out large land concessions and other inducements to take them from us. Then there was 'Mormonism' as I stated. You know we can't stand all these drains. We want them to stop. The whole of Australasia has but five millions of people and this drain upon us must stop. We have got a land that is equal to yours in all respects. Reform our people but don't take them away. We need them; we must have them."

CURRENT EVENTS.

AMERICAN NEWS.

THE general congressional election in the United States, November 4th, resulted in the election of a Republican House of Representatives. The majority of the dominent party has, however, been lowered, and according to returns appears to be only about 29 or 30. This seems small in a total number of 386. The election was followed in New York City by a terrible fatality. About 20,000 people gathered together on Madison-square to see the fireworks that were to be discharged on the receipt of the reports of Democratic victories. Though under the manipulation of experts, the mortars that were to have thrown the bombs skyward toppled over and shot them among the people, who were of course thrown into a panic. Thirteen persons were killed and one hundred and fifty injured. It now appears that in the week's battle last month between the Venezuelan government forces and rebels the former lost in killed and wounded 1,400, while the latter lost 1,600. This battle, it is reported, has ended the war in favor of the government. News comes that Bolivia, the great inland republic of South America, has suddenly proclaimed a state of seige within itself. Consternation exists among the citizens, who fear an invasion from the neighboring republic of Peru. The Doukhobors of Canada, who left their homes to march to Winnipeg to await the Savior, have been sent back by the government. They are now occupying their villages and promise to remain quiet until spring.

THE KAISER'S VISIT.

King Edward VII. began the sixty-second year of his life November 9th. Though the Sabbath was passed very quietly at Sandringham, the King's beautiful Norfolk home, yet there was a peculiar interest in the day from the fact that Emperor William II. of Germany, the King's nephew, was one of the royal guests. The Kaiser's visit, it is maintained officially, is purely a friendly one, though many state freely that he has political motives. It is very possible that the energetic ruler of Germany is combining business and pleasure

while in England. Besides shooting partridges with the King and the Prince of Wales, he is meeting the government ministers and, it is just possible, promoting some policy advantageous to his realm. It is certainly pleasing to see the cordial relations existing between the heads of two great empires. It would be well if the same cordiality were felt by all classes of the two peoples.

LUCK AND LAZINESS.

Luck tapped upon a cottage door,
A gentle, quiet tap;
And Laziness, who lounged within
The cat upon his lap,
Stretched out his slippers to the fire
And gave a sleepy yawn;
"Oh, bother! let him knock again!"
He said, but Luck was gone.

Luck tapped again, more faintly still,
Upon another door,
Where Industry was hard at work
Mending his cottage floor.
The door was opened wide at once;
"Come in!" the worker cried,
And Luck was taken by the hand
And fairly pulled inside.

He still is there—a wondrous guest
From out whose magic hand,
Fortune flows fast—but Laziness
Can never understand
How Industry found such a friend;
"Luck never comes my way!"
He sighs, and quite forgets the knock
Upon his door that day.

SELECTED.

DIED.

GRAHAM.—After six weeks illness at Galstone, Scotland, October 25, 1902, Margaret Graham. Deceased was fifty-six year old and was baptized September 15, 1894. Her husband and family were at her side during her sickness and at her death.—*Utah papers please copy.*

PICKLES.—At Keighley, Yorkshire, October 24, 1902, of bronchitis, Cornelius Judson Pickles. Deceased was born at Lane Ends, Yorkshire, October 8, 1857, and was baptized June 12, 1897. He was a faithful Saint and an earnest worker for the kingdom of God.

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EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.